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T W O

DISCOURSES, &c.

By Mr. Tyrwhitt, late Fellow of
~~Jesus~~ College Cambridge.

with Mr. Richardson's Comment



5.
TWO

D I S C O U R S E S

O N

THE CREATION OF ALL THINGS
BY JESUS CHRIST;

AND ON

THE RESURRECTION OF THE DEAD,

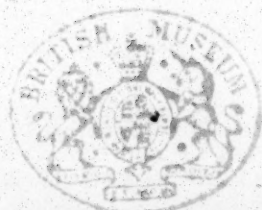
THROUGH

THE MAN JESUS CHRIST.

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L O N D O N :

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I.

AN EXPLANATION OF ST. PAUL'S
DOCTRINE CONCERNING THE
CREATION OF ALL THINGS BY
JESUS CHRIST.

HE who in the beginning *created* the heavens and the earth, is afterwards represented to us in Scripture, as having *created* Jacob and formed Israel, (Isaiah xliii. 1.) that is, as having created him and his posterity, by engaging to be their God, and choosing them to be his peculiar people.

On this account they are called by the Apostle *things* that are, while the Heathen world, who had not been created by God in the same sense, or who were not his people, are spoken of by him in opposition to the former, as *things* which *are not*. "God hath chosen, says he, *things* which *are not*, to bring to nought *things* that are." 1 Cor. i. 28. But now, under the dispensation of the gospel, all christians, whether they have been Jews or Gentiles, without any regard to former privileges or descent, "are *the workmanship* of God, being *created* by him through Jesus Christ." Eph. ii. 10.

This creation, by which the Gentiles are become fellow-heirs, and of the same body with the Jews, and partakers of God's promises in the gospel, is "that mystery of Christ, which in other ages was not made known to the sons of men, as it hath been

since revealed to his holy apostles and prophets by the spirit, whereof St. Paul was made a minister according to the gift of the Grace of God given unto him, that he should preach among the Gentiles the unsearchable riches of Christ, and make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ." Eph. iii. 3—9.

In this view of the apostle's words, they relate, we see, to God, not as the author of *nature*, but as the author of the *gospel*; and consequently to Christ, not as the instrument of our *creation* in the primary sense of that word, but only as it denotes our *salvation* or *redemption*. And that this is a right view of them, will, I think, be rendered probable by the following observations.

In the New Testament, and particularly in the Epistles of St. Paul, *persons* are commonly spoken of in the language which properly denotes *things*. When Christ says, "*All Things* are delivered unto him of the Father;" Matt. xi. 27; or, "that the Father hath given *all things* into his hands," John iii. 35; "that *every thing* which the Father giveth him will come to him," John vi. 37; and, "that it is the will of the Father who sent him, that of *every thing* which he had given him he should lose *nothing*, but should raise *it* up at the last day." John vi. 39. His meaning in these passages is plainly no other than what is expressed by him in other places in a manner more agreeable to our forms of speaking. "*No one* knoweth the Son but the Father," Matt. xi. 27; and "*No man* cometh unto me, except the Father draw him, and I will raise *him* up at the last day." John vi. 44.

And in the following address to the Corinthians St. Paul, though he all along speaks of *things*, is really

really describing the first converts to christianity. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish *things* of the world to confound the wise, and God hath chosen the weak *things* of the world, to confound the mighty; and base *things* of the world, and *things* that are despised hath God chosen, yea and *things* which are not to bring to nought *things* that are." 1 Cor. i. 26—28. So that the apostle consistently with his usual manner of speaking or writing, when he asserts that *all things* were *created* by Jesus Christ, may intend only that all men, Jews and Gentiles, were *created* by him, and that too in a figurative sense only; for the term *created* is frequently used by St. Paul, as well as by the writers of the Old Testament, in a figurative or secondary sense, in which it signifies, *not* to give being, or to bring into existence, but to confer benefits and privileges, or to place in a new and more advantageous state of being. The apostle tells the Ephesians, "that they are the workmanship of God, *created* by him in Christ Jesus unto good works; that they who in their Gentile state were formerly afar off from God, are now brought nigh unto him by Christ, who hath *made* both Jews and Gentiles one, and hath broken down the middle-wall of partition between them, that he might create of twain one new man, which new man is also said to be *created* in holiness and righteousness, after the image of God who *created* him." Eph. ii. 10, 17. iv. 24. Coloss. iii. 10. Here is plain mention of *a creation*, distinct not only from that by which the heavens and the earth were made, but from that also by which the Jews had before been created the people of God; and in opposition to the latter of these, it is called *the new creation*, in the same manner that

the covenant of God with all mankind, through the mediation of Christ, is called the new covenant, in opposition to a former covenant which God had before made with the Children of Israel, by the mediation of Moses.

The general language of scripture concerning this new creation is briefly this. Believing Jews and Gentiles, considered jointly, are called *the whole creation*. Mark xvi. 15. Coloss. i. 15. 23. The Jews are represented as the first-fruits of it, James i. 18. and Jesus Christ as the first-born or heir. Coloss. i. 15. Heb. i. 2. Every single part of it, or each individual believer, is stiled *a new creature*. Gal. vi. 15. 2 Cor. v. 17. And by it all believers, both Jews and Gentiles, of every nation, are so perfectly *made* one, that all former distinctions between them, arising either from their religion, their country, or civil condition, are entirely lost in their common relation to Christ. "There is no longer either Greek or Jew, Circumcision or Uncircumcision, Barbarian, Scythian, Bond or Free; but Christ is all, and in all." Coloss. iii. 11.

But St. Paul not only speaks of *persons* as things in common with the other writers of the New Testament, and, in common with those of the Old Testament, frequently uses the word *created*, in a figurative sense; but, as he says that *all things* were *created* by Jesus Christ, he says also that *all things* were before *shut up under sin*, Gal. iii. 22; that they are now *reconciled* to God, Coloss. i. 20, 21. and *quicken*ed or *made alive* by him, 1 Tim. vi. 13. and that they are *reduced under one head*, and *subjected* to Christ, Coloss. i. 16—18. Ephes. i. 20—22. Now, if by *all things*, in these several declarations of the Apostle, we suppose him to mean all mankind, or, as he elsewhere speaks, all flesh, (Rom. iii. 20. Gal.

Gal. ii. 16.) every soul of man, (Rom. ii. 9.) or, in reference to the great scriptural division of mankind, both Jews and Gentiles; they will then be perfectly consistent with each other, and may be all justly applied to one and the same subject. For, as both Jews and Gentiles are *created* by Jesus Christ, so before this *creation* they were, in the language of the Apostle, *shut up under sin*, are now in consequence of it *reconciled* unto God, and *quickened*, or *made alive* by him, are put under one head, and subjected to Christ. But on the other hand, if we suppose St. Paul, when he says *all things* were *created* by Jesus Christ, to mean the Heavens, and the Earth, and the Sea; with what propriety can it be said of these things, that they were once *shut up under sin*, have been since *reconciled* unto God, and *quickened* by him, and are now *placed under one head*, and *subjected* unto Christ?

Another observation I shall offer, and what contains a distinct argument in favour of the interpretation which hath been given of those passages of scripture, which ascribe the creation of all things to God by Jesus Christ is; That to be created of God by Jesus Christ, and to be of God by him, are phrases of the same import; or that one is the natural consequence of the other: For, by whom we are *created*, by him also we *are*. Now St. Paul teaches us, not only that *all things* were *created* by Jesus Christ, but also that *all things are* by him. "To us, says the Apostle, there is but one God, even the Father, of whom *all things are*, and one Lord, Jesus Christ, by whom *all things are*, and we by him." 1 Cor. viii. 6. But in what sense *are* we of God by Jesus Christ? In reference to our original production, or to our reconciliation, our justification and redemption? Let the Apostle be his own interpreter.

interpreter. "Old things," says he, are passed away; behold, all things are become new. And *all things* are of God, who hath reconciled us unto himself by Jesus Christ," 2 Cor. v. 17, 18. And in another place, "Ye Gentiles *are* of God by Jesus Christ, who of him is made unto us righteousness, and sanctification, and redemption." 1 Cor. i. 30. So that unless we can suppose St. Paul to affirm, that we are *created* of God by Jesus Christ in one sense, and that we *are* of God by him in a quite different sense, we must conclude, that our *creation* by Jesus Christ is no other than our *justification*, our *sanctification* or *redemption*.

No argument therefore can be formed from such passages of scripture, as ascribe the *creation* of all things to Jesus Christ, to shew, that by his operation or agency God made the Heavens and the Earth. Neither do they afford any proof, that Christ was himself not made. It hath indeed been often pleaded, that if Christ created all things, he himself must needs be uncreated; or, which is plainly absurd, he must have created himself. But we have now seen, that *all things*, in the true sense of the words, may have been created by, or through Christ, whether he himself be created or uncreated, or whether he had any existence or not before his birth.

*It is somewhat uncandid in the Author, not to have produced the Passage out of Col. 1:16 "For by him were all Things created that are in Heaven and that are in Earth, visible and invisible" &c Or did it appear to him to be a Task of too much difficulty to recon-
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cile it with his Hypothesis?*

II.

THE RESURRECTION OF THE DEAD THROUGH THE MAN JESUS CHRIST.

1 Cor. xv. 21.

*As by Man came Death, by Man came also the
Resurrection of the Dead.*

THE Apostle, in these words, suggests to our observation a remarkable analogy between the two dispensations of death and life, with respect to the nature of the persons by whom they were introduced. *As by man came death, by man came also the resurrection of the dead.*

The foundation of which analogy, or the fact it supposes, and upon which it is built, seems to be no other than this; that *Christ*, as to his nature, was in no respect materially different from *Adam*; that although he was miraculously conceived by a virgin, was the only-begotten and well-beloved son of God, the resurrection and the life, in whose name is preached unto us the remission of sins, he was *a man* in the same sense of the word, in which it is applied by St. Paul to Adam, who was formed by the immediate hand of God alone, and in which it is commonly applied to all the sons of Adam, who come into the world in the ordinary way. For the proof, that as by *man* came death, by *man* came also
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the resurrection of the dead, is, that as in *Adam* all die, even so in *Christ* shall all be made alive.

And as the Apostle alludes to this fact, in calling Adam the *first*, and Christ the *second man*, and farther confirms it, by adopting the same language, in speaking of Christ, without any reference to Adam, under the characters of *Mediator* and *Judge*; "To us there is one God, and one Mediator between God and men, the *man* Christ Jesus," 1 Tim. ii. 5; and "God hath appointed a day, in which he will judge the world in righteousness by that *man* whom he hath ordained, whereof he hath given assurance unto all men, by raising him from the dead;" Acts xvii. 31. So is the same analogy more fully pursued by him in another Epistle: "As by the offence of *one*, judgment came upon all men to condemnation, even so, by the righteousness of *one*, the free-gift came upon all men unto justification of life. For as by *one man's* disobedience many are made sinners; so by the obedience of *one* shall many be made righteous." Rom. v. 18, 19. But the Apostle, in comparing Christ with Adam, in regard to the effects and consequences of their obedience and disobedience, is careful to inform us, that the consequences of Adam's sin, and the consequences of Christ's obedience, are not in every respect of the same extent; but that what we gain by one far exceeds our loss by the other, that God hath in Christ bestowed benefits and blessings far surpassing, and abounding beyond the effects of Adam's transgression. "Though by *one man* sin entered into the world, and death by sin, and so death passed upon all men. Yet not as the offence, so also is the free-gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one *man*, Jesus Christ, hath abounded

abounded unto many. And not as it was by *one* that sinned, so is the gift : for the judgment was by *one* to condemnation, but the free-gift is of many offences unto justification. For if by *one man's* offence, death reigned by one ; much more they who receive abundance of grace, and of the gift of righteousness shall reign in life by *one man*, Jesus Christ." Rom. v. 12, 15---17.

We may therefore reasonably presume, that St. Paul, in speaking of Adam and Christ, with respect to their natures, if he had known of any material distinction between them, would have been no less attentive to the circumstances of opposition, than to those of resemblance ; that instead of saying, " As by *man* came death, by *man* came also the resurrection of the dead," he would have said, *although by man came death, the resurrection of the dead came by a person of a nature far superior to that of man.* And since no opposition of this sort appears, are we not at liberty to believe, nay, are we not obliged to acknowledge, that God hath not only exercised his mercy and loving-kindness towards the children of men, by raising up for them a Saviour, hath not only fulfilled his word in sending the promised Messiah, but hath also magnified his *power*, by making him who sanctifieth, and them who are sanctified, of one nature, by raising up the author of life and salvation from among the descendants of him who brought death into the world. And not only his mercy, his truth, his power are hereby manifested, but his wisdom also. " For verily Christ took not on him the nature of angels, but he took on him the seed of Abraham ;" Heb. ii. 16. that is, he was not chosen of God to be the Saviour of Angels, but of Men. " Wherefore, as the author of the Epistle to the Hebrews argues, in all things *it behoved* him

him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath been tempted, he is able to succour them who are tempted. For we have not a High-Priest who cannot be touched with the feeling of our infirmities ; but was in all things tempted like as we are, yet without sin." Heb. ii. 17, 18. iv. 15.

But all men have not so learned Christ. Many, instead of believing with the Apostle, that as by *man* came death, by *man* came also the resurrection of the dead, have for a long time agreed in professing a very different, or even opposite faith. While they allow, with the Apostle, that death came by *man*, they assert in direct opposition to the plain sense of his words, that the resurrection of the dead came by a person of a nature far superior to that of *man*, or even equal to that of God.

And some*, however shocking it may sound, scruple not to declare, that, on any other supposition, the Scriptures are not the word of God ; the discoveries they pretend to make are unworthy of the name of divine revelation ; the miracles and prophecies they record are incredible, as having no important end in view ; the Apostles are false witnesses, and the Son of God himself is an impostor, and his religion a lie.

They are ashamed of the Apostle's doctrine. Such a *gospel* appears not to them to be either the *power* or *wisdom* of God ; they can discover in it scarcely any traces of his *goodness*, and as for his *justice*,

* See Dr. Tucker's Brief and Dispassionate View of the Difficulties attending the Trinitarian, Arian, and Socinian Systems ; Mr. White's Sermons at the Bampton Lecture, and Bishop Hurd's Sermons.

justice, it seems to them to be wholly disregarded. *Christianity*, under such a form, hath nothing in it lovely or amiable in their eyes; nothing which entitles it to any preference above the moral systems of Pagan philosophy, or the religious Imposture of Mahomet. And if they ever deign to call the professors of it *Christian*, it is with the opprobrious addition of Blasphemers, Deists or Atheists.

To preach salvation to them by Jesus Christ, *a man* approved of God by signs and wonders, whom he hath raised from the dead, the first-fruits of them who sleep, is like bidding the proud Syrian Captain to go and wash and be clean. "He was wroth, and went away saying, I thought he would surely have come out to me, and stood, and called on the name of the Lord his God, and have stricken his hand upon the place, and recovered the Leper." 2 Kings v. 11. And these men think, that the grace of God unto salvation hath not appeared at all, if it hath not been manifested "in a manner so awfully stupendous, that *reason* stands aghast at it, and faith herself is half-confounded *."

All sense of the love of God, in sending his Son, his only-begotten and well-beloved Son, if he be not also his eternal Son, is entirely effaced from their minds. As if the revolutions of day and night, of summer and winter, were no proofs of God's power and providence, or the blessings of seed-time and harvest were no blessings, if they are procured, not by the motion of the whole heavens, but by the simpler and easier motion of the earth; as if the wisdom of God in redeeming mankind were a different thing from that wisdom by which he made the world; or it were a vain thing
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* See Bishop Hurd's Sermons. Vol. ii. p. 285, &c.

to expect any traces of that simplicity in the *word* of God, which all confess to be the grand characteristic of the *works* of God.

The Apostle had been discoursing of Christ's Resurrection, not as an independent fact, but as connected by divine appointment with the resurrection of all mankind. "If, says he, Christ be risen from the dead, how say some among you, that there is no resurrection of the dead? But if Christ be not risen, then is our preaching vain, your faith is vain, and ye are yet in your sins." 1 Cor. xv. 12, 14, 17.

But what dependence hath the belief of Christ's resurrection, or the expectation of our own, on any opinion we may entertain concerning his person? If we believe, that the resurrection to eternal life comes by man, is our belief either less reasonable on that account, or less important? Will it contribute less to the consolation of our minds, or the sanctification of our natures? Or rather, having this hope, shall we not endeavour, equally with others who entertain a different opinion, to purify ourselves as Christ himself is pure; and faint not in tribulation, as knowing that our present light affliction, which is but for a moment, will work out for us a far more exceeding and eternal weight of glory? See 1 John iii. 3. 2 Cor. iv. 16, 17.

We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil; and knowing, as well as others do, the terrors of the Lord, why should we not be equally moved by them? Or why should the love of Christ less constrain us, since we also thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but
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unto him who died for them, and rose again ? See 2 Cor. v. 10, 11, 14, 15.

If in consequence of the apostle's reasoning we should be persuaded, that our Saviour was in every material point like to Adam, sin only excepted, ought such a persuasion to hinder us from acknowledging, that the Grace of God unto salvation by Jesus Christ hath actually appeared to all men ; or at all to lessen our obligation to comply with it's instructions, in denying ungodliness and worldly lusts, and in living soberly, righteously and godlily in this present world, under a full expectation of his second glorious appearance, and under a firm conviction that at his first appearance he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works ? See Tit. ii. 11---14.

But the doctrine which we have supposed to be the foundation of that analogy, which hath been suggested by St. Paul, between the two dispensations of life and death, with respect to the authors of them, it is alledged, *changes the object* of religious worship, *alters the way* of salvation, and *detracts from the love* of God and Christ, in the work of our redemption, and consequently diminishes the ground of our love to them.

I ask, the object of whose worship ? Doth it change that of Christ, of his Apostles, or of the Church of Christ, so far as we have any account of it in scripture ? The only object of christian worship is the God and Father of our Lord Jesus Christ. And doth this doctrine set up more Gods than one, more creators and governors of the world, and thereby lead to idolatrous or unscriptural worship ? Doth it hinder us from worshiping the one only God, as a Spirit, in spirit and in truth, or from offering
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to him our prayers and thanksgivings, our praise and adoration, through the one mediator whom he hath appointed.

And if they who believe on the authority of the apostle, that to christians there is one God, believe also on the same authority, that there is one mediator between God and men, even the man Christ Jesus, who hath abolished death, and brought life and immortality to light, and who is the propitiation for the sins of the whole world; they *cannot* with any reason be accused of altering the way of salvation, or rendering our expectation of it less secure; for the scriptures never represent to us any other way of salvation, nor preach any other name by which we may be saved. They have no hopes indeed of salvation founded on an *infinite* atonement or satisfaction; but nevertheless they know and are assured, that God hath by the obedience of Christ, under many sufferings unto death, reconciled the world unto himself, and that eternal life is the gift of God through him; and they can join in the Apostle's exclamation, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right-hand of God; who also maketh intercession for us." Rom. viii. 33, 34.

Neither can *they* be deemed guilty of lessening the love of God and Christ in the work of redemption, and thereby our love to them, *who* acknowledge, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. If they do not suppose, that God sent his *eternal* Son, or that the *eternal* Son of God offered himself for our salvation; neither do the scriptures

tures ever place the love of God in any thing but his sending his only-begotten and well-beloved Son, or the love of Christ in any thing but his dying for us : whom therefore, though we have not seen him, we have sufficient inducement to love ; for “ greater love hath no man than this, that he lay down his life for his friends.” John xv. 13. And we ought to love God, because “ he hath first loved us, and sent his Son to be the propitiation for our sins.” 1 John iv. 10.

False doctrines, or false explanations of true ones, are frequently called the *peculiarities* of the gospel, and, under the sanction of that name, escape the examination they have too much reason to fear ; to them indeed the doctrine we have been considering, cannot but be unfavourable ; but that it is inconsistent with any important article of our Christian faith or duty, or indeed with any thing that deserves to be regarded as a part of the Christian Revelation ; there is as little *truth* in affirming, as we have seen there is *decency* often in the manner of expressing it.

As various opinions have prevailed concerning the nature or person of Christ, so the same variety hath formerly prevailed concerning the order and position of the heavenly bodies ; and those without doubt ought in both cases to be received by us as the true ones, which are most consistent with, and serve best to explain, the appearances in nature and scripture. But as any one of the latter hypotheses, to whatever objections on other accounts it may be liable, is perfectly consistent with a belief in God, as our creator and governor ; so is any one of the former opinions, though only one of them can be true, equally consistent with a belief in the Son of God, as our Saviour and Redeemer. In all our *theories* of the world, whether we place the sun
above

above or below the earth we inhabit, we confess it to be the source of light and heat, and the principal instrument of life to the vegetable and animal parts of the creation. So in all our *theories* of Christianity, we may with equal propriety acknowledge Christ the Sun of Righteousness, to be the light and life of mankind, whether we consider him or not, as being above his brethren with respect to his natural dignity. And all the benefits we derive as men, through the *instrumentality* of one, all the blessings, which as christians we either at present enjoy, or hope to obtain, through the *mediation* of the other, it is our duty in both capacities to ascribe to the original goodness and free mercy of *him*, who is above all, from whom cometh every good and perfect gift, and who, among other magnificent titles suited to the sublimity of his nature, is stiled in scripture, THE FATHER OF LIGHTS. See James i. 17.

The Grace of our Lord Jesus Christ be with us all evermore.

F I N I S.



